ORTHODOX PARADOXES:
OR, A
BELIEVER
CLEARING TRUTH
BY SEEMING
CONTRADICTIONS.

The Second Part.

BY
RALPH VENNING.

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2 Cor. 4.3. *If the Gospel be hid, 'tis hid to them who are lost.*

LONDON,
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TO THE

Reverend, my moſt and beſt deſerving friend, and ever to be honoured as a Father,

Mr. GEORGE HUGHES,

Preacher of the Word of God in *Plymouth*.

Reverend Sir,

SEeing I am writing *Paradoxes*, I ſhall begin with this, which I judge no leſſe *Orthodox* then any of the reſt; *That* I may call you Father, and yet not trangreſſe the command of Chriſt, *Matth.* 23. 9. which forbids mee to call any man my Father upon earth. I muſt profeſſe that I think my ſelfe ſo far from ſinning in the

the extreame of exceſſe, that I rather think I cannot love and honour you too much; though I am ſure I love and honour you ſo much, that I can *tantùm non*, onely not adore and worſhip you. *Moſt worthy Sir*, could words expreſſe mine obligation, (*which yet they cannot anſwer*,) I would goe a begging to all the Oratours and Maſters of language in the world, and ſtraine the quinteſſence of all hyperboles that I might, (*if that could*) but teſtifie how much I am your debtour. I have formerly ſaid, *alas but*, a little, and therefore I now beſeech you to entertain this ſecond addreſſe; that out of the mouth of two witneſſes this truth may be confirmed, that I am your *Son-ſervant*.

But, my dear Father, what ſhall I ſay to God, my dear, *yea, dearer then dear*; my deareſt God, to whom I am in debt, for being in debt to you? for though you brought the mercy, yet hee ſent both you and it. Pray,

Oh

Oh *my deare Father*, pray for poor me, that I may, *Oh that I may* walk worthy of him unto all wel-pleasing, who hath called me out of my darknesse into this marvellous light.

There is no wording it with God; 'tis a wrong to speak, and little better to think of what hee hath done; such, *alas*! such is the disproportion between my words and my thoughts, and his works: Were ten thousand Angels ministring spirits to help me in praising of him, how short, *Ah how short* would it fall of the honour due to his Name? *Oh Almighty God*, let me glorifie thee on earth, and finish the work thou hast given me to doe; *and as for Heaven*, I shall borrow the words of my deare and blessed Saviour: *Father glorifie thy Sonne, that thy Sonne may glorifie thee*, John 17. 1.

Sir, you see which way my soule tends, and therefore I hope you will pardon me, that at this time say no more to you, *onely* to let you know, that

that when ever I remember what (*through grace*) I am, I cannot forget my ſelfe to be,

One (*though one of the meaneſt*) of your
Son-ſervants,

July, 1653.

RALPH VENNING.

THE

The Epiſtle to the Reader.

Reader,

IN *the former, and in this ſecond part of* Paradoxes, *thou haſt a large part of my* Creed; *I will not call it the* Apoſtles *nor* Athanaſius *his Creed; nor ſay of it, as he ſaith (or at leaſt as 'tis ſaid) of his, that* whoſoever doth not believe it, cannot be ſaved. *I intend not to dogmatize, nor impoſe, onely I intreat thee to ſearch the* Scriptures, *to ſee whether theſe things be ſo. 'Tis the very genius of a* welbread *ſoule to try all things, but to hold faſt* onely *that which is good. If thou finde any in this, or any of my writings contrary to ſound doctrine and* godlineſſe; *do, I* intreat thee, *do (as on diſcovery I ſhall be ready to) diſown it; but, if there be any thing that may be,* (as I hope there is, that may be) *of uſe to thy edification, do not deſpiſe it, becauſe the Author's deſpicable.*

Reader

Reader, *I think tis no news to tell thee, that ſome men rather believe that they know, then know what they believe; and that there be alſo who have attained even to know what, why, & in whom they have believed. Some men think this their knowledge, that they know nothing,* (hoc tantùm ſcio, me nil ſcire) *they are always learning, yet cannot ſay that they have ſo learned as to attain to the knowledge of truth; they confeſſe that things are* δυσνόητα, *hard to be underſtood; that there are* dubia Evangelica, *ſome dark ſhadows in the cleareſt manifeſtations; yea, that to their apprehenſions there are more then* Gordian knots in ſcirpo; *others are grown to ſuch Gigantick ſtatures in knowledge, faith, or* at leaſt *phancy, that they cannot finde difficulties enough for their active faith; they think this no riddle, but a very* ORTHODOX PARADOX, (though not among mine) *that things are true, becauſe impoſſible, and therefore to be believed becauſe incredible. I ſhall not undertake to cenſure the* ſeeming *modeſty of the one, nor the daring*

con-

confidence of the other. Onely this, I think, that nothing ſtands in ſome mens light ſo much as their light doth, as Quintil. Multi ſcientiam aſſequi potuiſſent, niſi jam aſſecutam putâſſent, *many men might have attained to knowledge, if they had not thought themſelves to have attain'd; and the holy Apoſtle tels us*, 1 Cor. 8. 2. *That if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. And therefore ſurely ſeeing nothing keeps* (at leaſt ſo much keeps) *ſome men from wiſdome, as their being wiſe; it becomes us to obſerve the Apoſtles advice*, 1 Cor. 3. 18. Let no man deceive himſelfe; *If any man among you ſeemeth to be wiſe, let him become a foole, that he may be wiſe: If any man will doe his will, he ſhall know the doctrine whether it be of God*, Joh. 7. 17. *And to him that ordereth his converſation aright, he will ſhew his ſalvation*, Pſal. 50. 23. *Surely if we doe ſincerely ſeek unto God, and humbly wait upon him, he will teach us, and by* his Spirit *will lead us through all the Labyrinths,*

Mean-

Meanders Wilderneſſes and Mazes of darkneſſe and contradiction into the land of truth, the City of holineſſe, where God and the Lambe is the light thereof; yea, it hath pleaſed God, the Father of lights, and lover of the ſoules of men, *to write the things of mens greateſt concernment, (which relate to eternity) in ſo fair and legible Characters, in ſuch Capital and Golden Letters, that* he that runs may read. *I have heard of one that ſaid to a Lady (complaining of the darkneſſe and obſcurity of the Scriptures, though too well acquainted with the works of darkneſſe;) What more plain then this, Madam,* ſaid he? *Thou ſhalt not commit adultery. So indeed one may ſay to the whining querculoſity of many;* What more plain then this? *He that believeth ſhall be ſaved; and he that believeth not, ſhall be damned;* What more plain then this? *he that hath this hope, or this faith, purifies himſelf, as God is pure;* What more plain then this? *Bleſſed are the pure in heart, for they ſhall ſee God;* What more plain then this? *Without holineſs no man*

ſhall

ſhall ſee God; What more plain then this? *He that ſinneth wrongeth his own ſoul*; what more plain then this? *Eph.* 5. 5. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Chriſt, or of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Ah if we did but *ſeriouſly meditate upon, and put in practice theſe things, we ſhould then have the tru knowledge of God and eternal life. For otherwiſe, he that ſaith he knoweth God, & keeps not his Commandements, is a liar, and the truth is not in him. We are ſtill groping after the Tree of Knowledge, whenas knowledge puffeth up, but love edifieth,* 1 Cor. 8. 1. *And though we ſpeak with the tongues of men and Angels,* and have not love, *we are but as a ſounding braſs, or as tinkling cymbals.*

And though we have the gift of Prophecy, and underſtand all Myſteries, and all Knowledge; yea, though we have all Faith, ſo that we could remove mountains, and have no charity, *we are nothing; Nay, though we give all our goods to feed the poor, and though we*

give our bodies to be burnt; yet if we have no charity, *it will profit nothing*, 1 Cor. 13. 1, 2, 3. *Oh therfore, though we earneſtly covet the beſt gifts, yet let us mind the more excellent way; for at the day of judgement, not he that hath known, but he that hath done the will of God, wil be called,* (& wil be) *bleſſed.*

Now Reader, if thou want (*and haſt a mind to have*) *wiſdom, ask it of God; who giveth liberally, and upbraideth not: Apply thy ſelf to uſe and improve the promiſes,* the great and moſt precious promiſes, *which are given unto us, that we might be cleanſed from all filthineſſe of fleſh and ſpirit, to perfect holineſſe in the fear of God*, that we may be made partakers of the divine nature, *having eſcaped the corruptions which are in the world through luſt. Let not thy time be taken up to get a little yellow duſt, or a vain empty title of honour, but look after this true practicall* (which is ſaving) *knowledge of God; ſeek it as Silver, ſearch for it as for hid treaſure: then ſhalt thou underſtand righteouſneſſe, and judgement, and equity, & every good path*, Prov. 2. *Which that thou mayeſt attain unto, is the prayer of him who wiſheth thee nothing* leſſe *then happineſs.*

July, 1653. RALPH VENNING.

ORTHODOX PARADOXES: OR, A BELIEVER CLEARING TRUTH BY SEEMING CONTRADICTIONS.

The first Century.

1. HE believes that we are to serve the Lord *with* * *fear*; and yet he believes that we are delivered by Jesus Christ out of the hands of all our enemies, that we should serve him *without* * *fear*, in righteousnesse and holinesse all the daies of our life. *Pſ. 2. 11. * Luke. 74.

2. He believes that whereever a man be present, he cannot be * absent from the Lord; and yet he believes that while we are at home (*or indwellers*) in the body, we are * absent, (*or are outdwellers*) from God. * Pſal. 139. 7, &c. * 2 Cor. 6.

3. He believes that sin *cleaves* to the affections of the Saints; *but* he believes

that the affection of the Saints *do not cleave* to ſin.

*Zach.12. 10. 4. He believes that a man * may have *thoughts of evil*, which yet he believes *may not be evil thoughts*.

*Eccl.3.4 * 1 Theſ. 5.16. Phil.4.4. 5. He believes that there is *a time to* *weep*; and yet he believes that he is *to rejoyce alwaies*, *or at all times, or evermore.

* Heb.9. 27. Eccl.3.2. * 1 Cor. 15,51. 1 Theſ.4. 17. 6. He believes that it is appointed for (*all*) men once to die; and yet he believes that we ſhall not all *(*ſleep*, *viz.* the ſleep of death, *that is*,) die.

*μετάνοια 7. He believes that *Repentance* conſiſts not in willing a change, but in the change of the wil; and yet he believes that *when God is ſaid to repent*, he doth not change his wil, but wils a change.

--- When God repents of ill,
He wils a change, he changeth not his will.

8. He believes that the Son of God took on him *the nature which was common* to all men; and yet he believes Heb.2.16. that *he took not on him all men* to whom the nature was common.

9. He believes that Chriſt was made

a curſe for us; and yet he believes that Chriſt was not *accurſed*, but bleſſed. *Gal. 3. 1

10. He believes that to become a fool, is *not the way* to be wiſe; and yet he believes that if any* man will be wiſe, he *muſt* become a fool. *1 Cor. 3. 18.

11. He believes that they who are *in the* **fleſh cannot* pleaſe God; & yet he believes that Chriſt was in the fleſh, and *when he was in the fleſh*, did (and did nothing but) pleaſe God. *Rom. 8.

12. He believes that God is *no where* out of himſelfe; and yet he believes that God is in many things, *which are not* himſelf, & *which are out* of himſelf.

13. He believes that many times there may be *ſin in the action*, when yet he believes that the *action* may *not be ſin*.

14. He believes that Gods willing of ſin to be, *is not ſin*; and yet he believes that the creature ſins, if it *but will* a ſin to be, though it do not commit it.

15. He believes* that every one that asketh, receiveth; and that he who ſeeketh, findeth; and to him that knocketh *Mat. 7.

knocketh it ſhall be opened: *and yet he*
James.4.3 *believes* that * many ask and receive not, many ſeek to enter, and doe not; that many knock (*as the fooliſh virgins*) to whom it is not opened.

16. He believes that *no man is*, (not is to be accounted) *worthy* of the Kingdom of Heaven; and yet he believes that the Saints are accounted worthy of the Kingdom of heaven, and that they ſhall walk with God in white; for *they are worthy.*

17. He believes that all a mans, yea that all mens righteouſneſſe & praiſe addeth no honour to God; *and yet he believes* that he that worketh righteouſneſſe, and offereth praiſe, honoureth God.

18. He believes that the Spirit of God feels no griefe; *and yet he believes* that many men grieve the Spirit of God.

19. He believes that that which is born of the Spirit, is ſpirit; *and yet he believes*, that they who are born of the Spirit, are not ſpirits.

20. He believes that no man ever yet

yet hated his own flesh; *and yet he believes* that many hate nothing more then their own flesh.

21. He believes that Christ could not do many mighty works in his own Countrey, because of their unbeliefe, *and yet he believes* that their unbeliefe did not dis-enable Christ from doing mighty works there.

22. He believes that Christ was not sent, to save the lost sheep of the house of *Israel*; *and yet he believes* that Christ was sent to save other sheep, which were not of the Jewish fold, or of the house of *Israel*.

23. He believes that he is partaker of the divine-nature; *and yet he believes* that he is not God.

24. He believes that assoon as he begins to live, he begins to die; and that the more his life encreaseth, the more it decreaseth; that his birth is the beginning of his death: *and yet he believes* that assoon as he dies, his life begins.

25. He believes that Christ was God-man united, and he believes that in a Christian

Christian God and man is united; *and yet he believes* that no Christian is Christ.

26. He believes that he is to love his neighbour as himselfe; *and yet he believes* that he may without breach of the Command love himselfe more then his neighbour.

Ad quale, non ad quantum.

27. He believes that in him (*that is, in his flesh,*) there dwelleth no good thing; *and yet he believes* that God who is the chiefest good dwelleth in his flesh, in his heart of flesh.

28. He believes that sin hath not, and that it never shall have dominion over him; and yet he (*to his sorrow*) findes that the law of his members doth often bring him into captivity to the law of sin.

29. He believes that the reproaches of Christ are not his treasures; *and yet he is of* Moses *his mind*, accounting the reproaches of Christ greater treasures then the riches of *Egypt*.

30. He believes that where sin abounds, grace abounds much more; *& yet* he dares not sin, either because grace

grace doth, or that grace may abound.

31. He believes that all things are his; *and yet* there are many things which are not his, neither will he, nor can he call them his.

32. *He* believes that he ſins if he love not his father and mother; *and yet he believes* that he ſins, if he hate not his father and mother. Luke 14. 26.

33. *He* believes that all things work together for his good; *and yet* he finds that many things which befall him, bring evil to him.

34. *He* believes that he is to love his enemies, to bleſſe them that curſe him, and to pray for them that deſpitfully uſe him; *and yet he believes* that he may without tranſgreſſion pray againſt them that uſe him ſo.

35. *He* believes that when evil is done, good doth come thereof; *and yet he believes* that he muſt do no evil, no not to this end, that good might come thereof.

36. *He* believes that Chriſt is that bread, and that water of life, of which whoſoever eateth and drinketh ſhall never

never hunger nor thirſt more; *and yet he believes* that they who eat & drink thereof, did never hunger and thirſt ſo much before, as after they had eaten and drunk thereof.

37. He believes that they overcome the world, who believe that Jeſus is the Son of God; *and yet he believes* that many believe Jeſus to be the Son of God, who doe not overcome the world.

38. He believes that God dwelleth in them, and that they dwel in God, who confeſſe that Jeſus is the Son of God; *& yet he believes* that many confeſſe Jeſus to be the Son of God, who dwel not in God, and in whom God dwelleth not.

39. He believes that *Iſrael* (*a type* of a ſinners going out of the Egyptian-ſelfe) * wandered in the wilderneſſe in a ſolitary way, and found not a City of habitation; *and yet he believes* that while they wandered, and were wildered, God led them in a right way to a City of habitation.

* The furtheſt way about, the neareſt way home * Pſal. 107 4. with. 7.

40. He believes that murmuring a-

gainſt

gainſt God is not the way to prevaile with God for mercy; *and yet he believes* that when *Iſrael* * cryed, *that is*, murmered, God heard their cry, and delivered them out of all their trouble. Pſal. 107. 6.

41. He believes and knowes that without Chriſt he can do nothing, & that it is God who worketh in him both to wil and to do, of his own good pleaſure; *and yet he believes* that 'tis his own fault, if he wil not and doe not that which is good.

42. He believes that no man can ſay that Jeſus is the Lord, but by the holy Spirit; *and yet he believes* that many men ſay that Jeſus is the Lord, who ſpeak it not by the holy Spirit. 1. Cor. 12. 3.

43. He believes that God is of purer eyes then to behold iniquity; *and yet he believes* that God beholdeth iniquity every day.

44. He believes that the Spirit is alwaies in the Saints, and that they are united in one; *and yet he believes* that the Saints are not alwaies in the Spirit.

45. He believes that there is no Pſal. 42. 9.

reaſon

reaſon, why he ſhould be at any time troubled at any thing; *and yet he* finds that many times his reaſon tells him, that at and for many things he ſhould be troubled.

46. He believes that a man cannot heartily welcome and receive any thing but good; *and yet he believes* that he is to receive evil at the hands of God, as well (and to bid it as welcom) as good, and to thank him too.

47. He believes that no affliction is joyous, but grievous; *and yet* he glories in tribulation, and accounts it all joy when he falls into many afflictions.

48. He declines all ſufferings as much as he can; *and yet* he rejoyceth if he may be counted worthy to ſuffer for the name of Jeſus.

49. He believes there are ſome who never doubt of their ſalvation, but live and die with their hearts full fraught with confidence that they ſhall arrive to heaven; *when as he yet* Mat. 7. 22. *believes* that their ſalvation is to be doubted of; ye he believes that they will aſcend from the grave to deſcend to Hell.

50. He

50. He believes that Chriſt needed no witneſſes of his Reſurrection; *and yet he believes* it was neceſſary that ſome ſhould be witneſſes thereof.

51. He believes that every man in his beſt eſtate is altogether vanity; *and yet he believes* 'twere vanity to think, that any man in his worſt eſtate were altogether in vain.

52. He believes that God will remember his ſin no more; *and yet* God puts him in remembrance of it when he ſins.

53. He believes that Chriſt ſaid he would from hence forward call his Diſciples, not ſervants, but friends; *and yet he believes* that Chriſt did after that (but yet without falſifying his word) call them ſervants.

54. He believes that Chriſt did not ſpeak amiſſe, nor miſcal *Judas*, when he did call *Judas* friend; *& yet he believs* that *Judas* was no friend to Chriſt.

55. He believes that it is not the will of God that men ſhould do any evil; *and yet he believes* that men doe fulfil the will of God by the evil they do. Acts. 4. 9.

56. He

56. He believes that a man cannot be over-much righteous; *yet the Text saith*, Be not righteous over-much.

57. He believes that sinne it self worketh together for his good; *and yet he believes* that 'tis not good for him to sinne.

58. He believes that the best way for Christians to live in continuall peace, is to maintain a continual war, and to be always fighting the good fight of faith.

59. He believes that God fulfills the desires of them that fear him; *and yet he believes* that God doth not give them that fear him what they desire.

60. He believes that Christ knew no sin; *and yet he believes* that Christ did know, and doth know all sin.

61. He believes that some have eys and see not; *and yet he believes* that they are not blind.

62. He believes that some have ears and hear not; *and yet he believes* that they are not deaf.

63. He believes that all things are lawful to him; *and yet* there are some things

things which he dares not do, becauſe *he believes* that 'tis not lawful for him.

64. He believes that as the man thinketh, ſo is he; *and yet he believes* there are many men who are not as they think themſelves to be. Pro. 23. 7. Pro, 13. 7. Rev. 3. 17.

65. He believes that to give away what one hath, is not the way to be rich; *and yet he believes* that ſome grow rich by giving away what they have. Pro. 11. 24 Luk. 1. 33.

66. He believes that through a lie God may be glorified; *and yet* he dares not lie to glorifie God. Rom. 3. 7.

67. He believes that *David* was a man after Gods own heart, and that he ſinned not, ſave in the matter of *Uriah* the *Hittite*, *and yet he believes* that *David* ſinned many other times, and in many other cauſes.

68. He believes that *Judas* (according to his own confeſſion) did betray and ſinned in betraying the innocent blood of *Chriſt*, and that Pilate did unjuſtly condemn the juſt perſon of *Chriſt*, and that the *Jews* did unrighteouſly crucifie a righteous *Chriſt*; *and yet he believes* that though *Chriſt* was un-

unjustly put to death, yet that justice it self required that he should die; yea
Acts 2. 23 he believes that Christ was delivered by the determinate and determining counsel of God, and that *Herod* and
Acts 4. 27, 38 *Pontius Pilate* with the Gentiles and people of *Israel*, did whatsoever Gods hand and counsel had before determined to be done, *at that time, and by them men.*

69. He believes that Christ spake truth, when he said, No man receiveth my doctrine; *and yet he believes it* for a very truth, that some, yea that many (and at that time) received his doctrine.

Luke 16. 25. 70. He believes that *Abraham* did call the rich man, *Son* or *Child*; and yet believes that *Divis*, or the rich man was not a son or a child of *Abraham*.

71. He believes that their salvation may be sure; who yet *he believes* may not be sure of their salvation.

72. He believes that faith is as clear a proof that men shall be saved, as he believes salvation to be a clear proofe that men have believed.

73. He

73. He believes that there is none righteous, no not one; *and yet he believes* that there are some, yea many righteous ones.

74. He believes that all the promises of God are in Christ Jesus, Yea and Amen; *i. e.* they shall as certainly be made good as made; *and yet he believes* that there are many good promises made, which are not made good.

75. He believes that God made good his promise to *Josiah*, viz. to gather him to his grave in peace; *and yet he believes* that *Josiah* died in war, and was slain in a battel.

76. He believes that heaven and earth may sooner passe away, then one word of God fall to the ground, *that is*, not be fulfilled; *and yet he believes* that though God told *Adam* that in *the day he did eat of the forbidden fruit, he should surely dye; yet that *Adam* did not dye that day, but that he lived nine hundred & thirty years before he died.

* He died within the thousand years which with God are but as a day.

77. He believes that it is a shame

for any man or woman to goe naked; *and yet he believes* that the very cloathes which cover our nakedneſſe are a ſhame to us; for *Adam* and his wife were naked, and were not aſhamed.

No ſinne, no ſhame.

78. He believes that *Love one another* is a new command; *and yet he believes* that it was from the beginning.

79. He believes that there is no new thing under the Sun; *and yet he believes* that all old things are paſt away, and every thing is become new.

80. He believes that whoſoever bows and falls down before an Image to worſhip it, doth ſinne againſt God; *and yet he believes* that every knee that bows not at, and every heart that worſhips not the Name of Jeſus, who is the Image of God, doth ſin againſt God.

81. He believes that the grace of God is not, nor can be received in vain; *and yet Paul* beſought the *Corinthians* that they would not receive the grace, *i. e.* the Goſpel of God in vain.

82. He

84. *He* believes that the grace of God cannot be turned into laſciviouſneſſe; *and yet he believes* that many men turn the grace of God into (*i. e.* abuſe the doctrine of grace) unto laſciviouſneſſe.

83. *He* believes that dead men cannot ſpeak; *and yet he believes* that *Abel*, though dead, ſpeaketh yet.

84. *He* believes that wicked men are dead in treſpaſſes and ſins; *and yet he believes* that they live in them; yea, he believes that they who live moſt in ſin, & in moſt ſin, are moſt dead in ſin.

85. *He* believes that God is true, and that as he cannot be deceived, ſo he cannot deceive; *and yet the Prophet ſaith to God*, Surely thou haſt greatly deceiv'd his people. Jer. 4. 10.

86. *He* believes that God is not tempted with evil; *and yet he believes* that Chriſt who is God was tempted forty daies by the evil one the Devil, and that God was tempted forty yeers by the evil Jewes, or by the evil of the Jews.

87. *He* believes that God tempteth

no man; *and yet he believes* that God leadeth men into temptation, and that Christ was led into the wilderneſſe by the Spirit of God to be tempted of the devil.

88. He believes that he is a man and not a worm; *and yet* he confeſſeth himſelf to be a worme and no man.

89. He believes that when Chriſt was crucified, he was crucified with him; *and yet* he did not hang on the Croſſe when Chriſt did.

90. He believes that when Chriſt lay in the grave, he was dead with Chriſt; *and yet* he was not in the grave when Chriſt was there.

91. He believes that when Chriſt aſcended on high to ſit at the right hand of the Father, he aſcended with him, and believes that he ſits now with Chriſt in heaven; *and yet he believes* that Chriſt aſcended many hundred years before he was born, and he knowes that he lives on earth to this very day.

92. He believes that God by Chriſt is reconciling the world to himſelf, making

making peace by his Croſſe, *and yet he believes* that there is no peace to the wicked.

93. He believes that in Gods preſence no fleſh living can be juſtified; *and yet he believes* that God juſtifieth the ungodly.

94. He believes that many ſhall call upon the Name of the Lord, *ſaying*, Lord, Lord, who ſhall not be ſaved; *and yet he believes* that whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.

95. He believes that as Chriſt ſaid to the Jewes, ſo he ſaid alſo to his Diſciples, *viz.* Whither I go, thither ye cannot come; *and yet he believes* that where Chriſt went, thither they are alſo gone.

96. He believes that God willeth all men to be ſaved, and to come to the knowledge of the truth; *and yet he believes* that to them who are without all things are done in Parables; that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt at any time they

1 Tim. 2. 4

Luk. 8. 10.

ſhould be converted, and their ſinnes ſhould be forgiven them; *yea, he believes* that they could not believe, becauſe he hath blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and he ſhould heale them.

John 12. 39,40.

97. *He* believes that he that doth righteouſneſſe, is righteous; *and yet he believes* that righteouſneſs is not by doing.

98. *He* believes that they who receiv'd the Diſciples of Chriſt, receiv'd Chriſt: *for ſo he ſaith, He* that receiveth you, receiveth me; *and yet he believes* that many receiv'd the Diſciples of Chriſt, who did not receiue Chriſt.

99. *He* belieues that Jeſus Chriſt came to ſpeak peace, and to make peace; *and yet he believes* that Chriſt came not to bring peace, but the ſword.

100. *He* belieues that if we confeſſe our ſins, God is juſt and righteous to forgiue us our ſins; *and yet he believes* tha

that many confeſſe their ſins, whoſe ſins are not forgiven; *and yet he believes* that God is not unjuſt, nor unrighteous, nor worſe then his word.

The ſecond Century.

101. *He* believes that Chriſt was before *David* was, for he was *Davids* Lord; *and ye he believes* that *David* was before Chriſt, for Chriſt was the Son of *David.*

102. *He* believes that if God ſpeak the word, it ſhal come to paſſe; *and yet he believes* that God ſpake concerning *Nineve*, Yet forty daies and *Nineve* ſhal be deſtroyed, and that word came not to paſſe.

But ſtay! is God like one of us? can he,
When he hath ſaid it, alter his decree?
Denounced judgement God doth oft prevent,
But neither changeth counſel nor intent;
The voyce of Heaven doth ſeldome threat perdition,

But with expresse or an imply'd condition.

So that if Nineve *returne from ill,*
God turns his hand, he doth not turne his will.

103. He believes that God never did, nor never will forsake his people, and yet they often cry out, *Oh my God*, hast thou forsaken me! thou hast forsaken me, *Oh God!* and he believes that they speak true.

104. He believes that Christ was born of a married woman; *and yet he believes* that his mother was a Virgin.

105. He believes that the Spirit of God is invisible; *and yet he believes* that *John* saw the Spirit of God coming down like a Dove.

106. He believes that blessed are they that mourne; *and yet he believes* that they who mourne are not blessed for all teares are not wiped from their eyes.

107. He believes that Christ alone is the light of the world; *and yet he believes* it true, that the Disciples were the light of the world.

108. He believes that though his right eye offend him, yet he ſhould not pluck it out; though he is commanded (*and he believes 'tis ſin to tranſgreſſe the command,*) that if his right eye offend him, he ſhould pluck it out.

109. He believes that bleſſed are the merciful, for they ſhall receive mercy; *and yet he believes* that all that ſhew mercy have not ſuch mercy ſhewen them, as ſhould make them bleſſed.

110. He believes that 'tis the pleaſure of the Lord that the wicked ſhould die; *and yet he believes* that God takes no pleaſure in the death of the wicked

111. He believes that every one that confeſſeth Chriſt Jeſus to be come in the fleſh, is not born of God; *and yet he believes* that Scripture true which ſaith that every one who confeſſeth Chriſt Jeſus to be come in the fleſh, is born of God.

112. He believes that whatſoever the godly man doth, ſhall proſper; *and yet he believes* that many a godly man doth many a thing, which doth not proſper. Phil. 2.

113. He

113. He believes that the Kings of the earth did ill to give their Kingdoms to the Beaſt; *and yet he believes* Revel. 17. 17. that God did put it into their heart.

114. He believes that a Chriſtian is not to ſpend all his time in prayer; *and yet he believs* that he is to pray always.

115. He believes that as Chriſt is (*who is in Heaven,*) ſo are we in this world; *and yet he believes* that we in this world are not ſo as Chriſt is, (*or as Chriſt, who is*) in heaven.

116. *He* believes that there is no profit, *i. e.* no content in any eſtate or condition under the Sun; *and yet he believes* that many a Saint hath learned in whatever eſtate or condition they are, therewithal to be content, and to account it profitable.

117. *He* believes that there is not any thing leſſe then nothing; *and yet he believes* that all the nations of the earth are leſſe then nothing.

118. *He* believes that of every idle word a man ſpeaks, he muſt give an account to God; *and yet he believes* that no man can give God an account of one of a thouſand.

119. He

119. *He* believes that he who ſaith he ſinneth not, or hath no ſin, is a liar, and the truth is not in him; *and yet he believes* that every one that is born of God, is not only pardon'd, and ſo hath no ſin, but ſinneth not, and therefore he is no liar, *though he ſay* he hath no ſin, and that it is not he that ſins, and that he ſinneth not.

120. *He* believes that all *Chriſts* own receive him; *and yet he believes* that *Chriſt* came to his own, and they receiv'd him not.

121. *He* believes that a man and his wife are two; *and yet he believes* that they are no longer two, but one.

122. *He* believes that *Chriſt* and a Saint are two; *and yet he believes* that *Chriſt* and the Saint are one.

123. *He* believes that God reſted on the * Sabbath day from working; *and yet he believes* that he worketh * hitherto. *Gen. 2. 2. *Joh. 5. 17.

124. *He* believes that it is not good for man to be alone; *and yet he believes* that it is good for man not to * touch a woman. * 1 Cor. 7. 1.

125. *He*

125. He believes that light and darkneſſe have no communion; *and yet*
2 Chron. 6 26. *he believes* that God who is light dwelleth in darkneſſe, and maketh it his pavilion round about him.

126. He believes that to encreaſe and multiply is a bleſſing; *and yet he*
Luk. 23. 29 *believes* the barren bleſſed.

127. *He* believes that *Abraham* believed God, and that *that* was accounted to him for righteouſneſſe; *and yet*
Rom. 4. *he believes* that *Abraham* was juſtified
Jam. 2. by works.

128. *He* believes that God promis'd *Jacob* to bring him up from *Egypt*, Gen. 46. 4. *and yet he believes* that *Jacob* died in *Egypt*, Gen. 49. *and yet he believes* that God was not worſe then his word.

129. *He* believes that *Pharaoh* did harden his own heart, *Exod.* 8. 15. *and yet he believes*, that God did harden *Pharoahs* heart, *Exod.* 4. 21.

130. He believes that God viſits the iniquity of the fathers upon the children, &c. *Exod.* 20. 5. *and yet he believes* that the childe ſhall not bear the fathers ſin, *Ezek.* 18. 20. 131. He

131. *He* believes that he ought not to ſwear at all, *Mat.* 5.34. *and yet he believes* that he may take an oath.

132. *He* believes that Oblations and ſacrifices were of Gods appointment, and that God requir'd them at the hands of the *Jewes*; *and yet he believes* that ſacrifices and burnt offerings God would not have, *Pſal.* 40.7. and that God requir'd them not at their hands, *Iſa.* 1.

133. *He* believes that the holy One of Iſrael neither ſlumbers nor ſleeps; *and yet he believes* that *David* was not to be blamed for ſaying, Awake, *O Lord*, why ſleepeſt thou?

134. *He* believes that Chriſt was more beautiful then any of the ſons of men, *Pſal.* 45.3. *and yet he believes* that there was no beauty nor comelineſſe in him, why he ſhould be deſired, *Iſai.* 53.2.

135. *He* believes that he is bleſſed that feareth alway; *and yet he believes* that he that alway lives in fear is not bleſſed.

135. *He* believes that the gift and calling

calling of God is without repentance; *and yet he believes* that God calleth us to repentance which is his gift.

136. He believes that God made all things for himself; *and yet* the wicked for the day of evil. Pro. 16. 4.

137. He believes that he should not rejoyce when his enemy falleth, *Prov.* 24. 17. *and yet he believes* that the righteous may rejoyce when he seeth the vengeance *written executed*; yea and wash his feet in the blood of the wicked, *Psal.* 58. 10.

Job. 14. 138. He believes that all a mans days are numbered; *and yet he believes* that a man may die before his time, *Eccles.* 7. 17.

139. He believes that the first chapter of *Matthew* declares the generation of Christ; *and yet he believes* that none can declare his generation, *Isa.* 53. 8.

141. He believes that of Christs Kingdome there shall be no end, *Luke* 1. 33. *and yet he believes* that the Son shall give up his Kingdom to the Father, 1 *Cor.* 15. 24. and 28.

142. *He* believes that a Chriſtian hath a will of his own; *and yet he believes* that 'tis not for a Chriſtian to own his will.

143. *He* believes that many enjoy deliverances from God, who yet *he believes* doe not enjoy God in the de-deliverance.

144. *He* believes that none can remit ſin but God, *Mark* 2.7. *and ye he believes* that the Diſciples could remit ſin; for, ſaith Chriſt, Whoſoever ſins ye remit, they are remitted to them, *John* 20.23.

145. *He* believes that our good works may be, yea that they ought to be ſo done before men, as to be ſeen of men, *Matth.* 5.16. *and yet he believes* that we muſt not doe good works to be ſeen of men, *Matth.* 6.1.

146. *He* believes that a man ſhould not judge, leſt he be judged; *and yet he believes* that he that judgeth himſelf, ſhall not be judged, 1 *Cor.* 11.31.

147. *He* believes that as a man hath receiv'd freely, ſo he ſhould freely give, *Matth.* 10.8. *and yet he believes* that

that the labourer is worthy of his hire *Matth.* 10. 10. and that they who preach the Goſpel, ſhould live of the Goſpel.

148. *He* believes that a man ſhould not judge, leſt he be judged, *Matth.* 7. 1. *and yet he believes* that every man ought to judge. *John* 7. 24.

149. *He* believes that *John* ſaid he was not *Elias*, *Joh.* 1. 21. and that it was truth which he ſpake, *and yet he believes* that Chriſt ſaid that *John* was the *Elias* that was to come, *Matth.* 11. 14. and that Chriſt alſo ſpake the truth.

150. *He* believes that *John* came neither eating nor drinking, *Matth.* 11. 18. *and yet he believes* that *Johns* meat was locuſts and wilde honey, *Matth.* 3. 4.

151. *He* believes that Chriſt was born of *Mary*, *Mat.* 1. 15. *and yet he believes* that his Diſciples were his mother, *Matth.* 12. 49.

152. *He* believes that it is appointed for all men once to die, *Heb.* 9. 27. *and yet he believes* that what man ſoever

ver eateth of Christ, who is the true bread of life, shall not die.

153. *He* believes that he that eats Christs flesh, hath eternal life, *John 6. 54. and yet he believes* that the flesh profits nothing, *Joh. 6. 63.*

154. *He* believes that the Jewes were the children of *Abraham*, *Joh. 8. 33. and yet he believes* that they were of their father the Devil, *John 8. 44.*

155. *He* believes that the Saints are freed from sin; *and yet he believes* that they sin often.

156. *He* believes that *Lazarus*'s sickness was not unto death, *Joh. 11. 4. and yet he believes* that *Lazarus* died of that sickness, *John 11. 14.*

157. *He* believes that the Law is holy, just and good; *Rom. 7. 12. and yet he believes* that the Law is the strength of sin, 1 *Cor. 15. 46.* and that it is the Ministery of condemnation, 2 *Cor. 3. 7.*

158. *He* believes that whosoever shall say to his brother, *Thou fool*, is in danger of hell fire, *Matth. 5. 22. and yet he believes*, that *Paul* called the *Galatians* fooles; *Gal. 3. 1.* and yet was

in no danger of hell-fire.

159. *He* believes that the Believers mentioned in the eleventh of the *Hebrews*, obtained promises, *Heb.* 11. 33. *& yet he believes* that they received not *a* promise, *Heb.* 11.39. which was *the* promise.

160. He believes that the Kingdom of *H*eaven is a Kingdom of peace, *Phil.* 3.20. *and yet he believes* that there was war made in heaven, *Rev.*12.7.

161. He believes that nothing can be done against the Will of God; for, Who hath resisted his Will? *and yet he believes* that every sin is committed against the Will of God.

162. He believes that many men know God; *and yet he believes* that no man hath the knowledge of God.

163. He believes that every man in himself is far off from God; *and yet he believes* that in God every man lives, moves, and hath his being, & that God is not far off from any one of them.

194. He believes that *Peter* and *Andrew* were but fishermen; *and yet he believes* that they were fishers of men, *Matth.*4.18,19.

165. He believes that God heareth not ſinners, *Joh.* 9. but that their prayer is an abomination to him, *Prov.* 28. 9. *and yet he believes* that God heard and granted *Ahabs* prayer, who had ſold himſelfe to work wickedneſſe in the ſight of the Lord.

166. He believes that God ſpake his mind when he ſaid to *Hezekiah*, Thou ſhalt die, and not live, *Iſa.* 38. 1. *and yet he believes* that God altered not his mind, though he added fifteen yeers more to his life.

167. He believes that God is no where, *and yet he believes* that God is every where.

168. He believes that God is not this or that; *& yet he believes* that God is all in all.

169. He believes that 'tis a wo to him, when every one ſpeaks well of him; *and yet* 'tis a ſmall thing with him to be judg'd by mans day.

170. He believes that at the Name of Jeſus every knee ſhould bow, *Phil.* 2. 10. *and yet he believes* that he is not to bow at the Name Jeſus, *no*, nor at the naming of Jeſus.

 171. He

171. He believes that if he forgive men their treſpaſſes, *viz. againſt him*, the heavenly Father will alſo forgive his, *Matth.* 6.14. *and yet he believes* that a man may forgive every man that treſpaſſeth againſt him, and yet not be forgiven of God.

172. He believes that light is not darkneſs; *and yet he believes* that all the light that is in ſome men is darkneſs.

173. He believes that wiſdome is not folly; *and yet he believes* that all the wiſdom of the world is fooliſhneſs.

174. He believes that if Chriſt had not come and ſpoken to the Jewes, they had not had ſin, *Joh.* 15.22. *and yet he believes* that they had had ſin, though Chriſt had not come and ſpoken to them.

175. He believes that it is true which Chriſt ſpake, *Joh.* 9. 41. to the Phariſees, that if ye were blinde, ye ſhould have no ſin; *and yet he believes* that they were blinde and had ſin, yea that their blindneſſe was ſin, and their ſin was blindneſſe.

176. He believes that God ſcourgeth

geth every one whom he receiveth, *Heb.* 12.6. *and yet he believes* that God doth not receive every one whom he ſcourgeth.

177 He believes that there was no reaſon at all as from the Perſons, why God ſhould love *Jacob* and hate *Eſau*; *and yet he believes* that *Jacob* was more *lovely* then *Eſau*, *and yet* that God was no reſpecter of perſons on either account.

178 He believes that the Saints are the fulneſſe of Chriſt, *Eph.* 1.23. *and yet he believes* that Chriſt is the fulneſs of the Saints, *John* 1.16.

179 He believes that many never ſaw Chriſt naked, nor hungry, nor thirſty, nor in priſon, nor ſick, whom yet he believes Chriſt will turn into hell; becauſe that when he (*any one of his*) was hungry, they gave him no meat; when thirſty, they gave him no drink, when naked, they clothed him not; when ſick and in priſon, they gave him no viſit, *Matth.* 25.41, *&c.*

180 He believes that to Jeſus Chriſt is all power given both in hea-

ven and in earth, *Matth.* 28.18. *and yet he believes* that to ſit at his right hand, or at his left, is not in his power to give, *Matth.* 20.23.

181. *He* believes that Jeſus Chriſt knowes all that the Father knowes; *and yet he believes* that of *that* day, and of *that* houre knoweth no man, no not
* Mar. 13. 32. the Angels which are in heaven, *neither the Son, but the Father only.

182. *He* believes that Jeſus Chriſt was good, and that he that called him good, had good reaſon to call him ſo; *and yet* Chriſt ſaid to him, Why calleſt thou me good? ſeeing there's none good but one, even God, *Mark* 10.18.

Wherein he did not deny himſelfe to be good, which they affirmed; but affirmed himſelfe to be God, which they denied.

183. He believes that he ſhould call no man Maſter or Father on earth, for one is his Maſter and Father, even God who is in heaven, *Mat.* 23. *and yet he believes* that there are on earth ſuch as he may call Maſters and Fathers, and not tranſgreſſe Chriſts command.

184. He

184. He believes that an Idol is ſomething; *and yet* he knows that an Idol is nothing.

185. He believes that jealouſie implies doubt and perplexity of inquiry, *and yet he believes* that there is no ſuch thing in God, though he believe him to be a jealous God.

Which doth not obſcure his omniſcience, but enlightens his ſeverity, which will not admit of the leaſt declenſion from him, or that another ſhould participate of, or hurt what he loves.

186. He believes that they to whom *James* writ, had not only heard of the patience of *Job*, but had alſo ſeen the end of the Lord; *and yet he believes* that none of them ever ſaw *Job*, or the end of the Lord with *Job*.

They ſaw Jobs *day as* Abraham *ſaw Chriſts day, viz. by faith, which is the evidence or ſight of things not ſeen.*

178. He believes that there is but one God, and one Lord, and that there is not another beſide him; *and yet he believes*

believes that there are many gods, and lords many.

188. He believes that the Publican ſtood a far off; *and yet he believes* that he ſtood neerer to God then the Phariſee did.

149 He believes that where there is moſt love, there is moſt fear; *and yet he believes* that perfect love caſteth out fear.

190 He believes that the promiſe was made to *Abraham*, and to his children; *and yet he believes* that all are not the children of the promiſe, which are the children of *Abraham*.

191 He believes that they who had the foreskin of their fleſh cut off, were circumciſed; *and yet he believes* that the cutting off of the fleſh is not circumciſion, but that a man may be circumciſed, though he have not the foreskin of his fleſh cut off.

192 He believes that they were all *Iſraelites*, who were of *Iſrael*; *and yet he believes* that they were not all *Iſrael* who were of *Iſrael*, and that all *Iſrael* were not *Iſraelites*.

193. He

193 *He* believes that the diligent hand maketh rich; *and yet he believes* that it is not the diligent hand, but the bleſſing of God, which maketh rich.

194 *He* believes that riches are not nothing; *and yet he believes* that they who ſet their eyes upon them, ſet their eyes upon that which is not. *Prov.* 23.5.

195 *He* believes that all men are not begotten and born of God; *and yet he believes* that all men are his offſpring.

196 *He* believes that God hath no hands; *and yet he believes* that his hands formed the dry land, *Pſal.* 95.5. and that the firmament ſheweth his handy work, *Pſal.* 19.1.

197 He believes there are ſome men alive of whom he believes that they are dead, while they live.

198 He believes that from him that would borrow, he ſhould not turn away; *and yet he believes* he may turne ſome away that would borrow of him without lending them any thing.

199 *He* believes that he ſhould turn

turn his right cheek to him that ſmiteth him on the left; *and yet he believes* that if he can avoid it, he may refuſe a ſecond ſtroak.

200. He believes that there are many neceſſary things; *and yet he believes* that there is but one thing neceſſary.

The third Century.

201. He believes that there is no difference between the Jew and Gentile *Rom.* 10. 12. *and yet he believes* there is this difference; that the Jew is firſt, and then the Gentile, *Rom.* 1. 16.

202. *He* believes that ſome men may be called *Immanuel*, i. e. GOD with us; *and yet he believes* that God may not be with them.

203. He believes that ſome men do not die in their ſins, of whom *he believes* that they were ſomtime dead in their ſin.

204. He believes that bodily exerciſe profits but a little, 1 *Tim.* 4. 8. *and yet he believes* that there is great uſe of, and great profit by bodily exerciſe.

205. *He* believes that a Believer ſhould not ſeek great things for himſelf

ſelf; *and yet* he finds that Believers ſeek the greateſt things for themſelves, without offending; *yea he believes* they ſhould offend, if they did not do it.

206. *He* believes that he to whom *John* bare witneſſe, *i.e.* Jeſus Chriſt did baptize, *John* 3.26. *and yet he believes* that Jeſus baptized not, *John* 4.2.

207. *He* believes that no man hath ſeen God at any time, *John* 1.18. and that not any man hath ſeen the Father, *John* 6.46. *yea he believes* that no man can ſee him, 1 *Tim.*6.16. *and yet he believes* that he who hath ſeen Jeſus Chriſt, hath ſeen the Father, *John* 14.9.

208. *He* believes that Jeſus Chriſt came not to judge the world, *Joh.*12.47. *and yet he believes* that for judgement he came into the world, *John* 9.49.

209. *He* believes that that Scripture 2 *King.* 18.5. is true, *viz.* that after *Hezekiah* there was none like him of all the Kings of *Judah*; *and yet he believes* that place, 2 *King.*23.25. to be alſo true, where 'tis ſaid that like to

Joſiah

Josiah there was no King before him.

210 He believes that God will withhold no good thing from them that walk uprightly; *Psal.* 84.11. *and yet he believes* that God doth with-hold many things which are good from such, without any breach of promise.

211 He believes that Christ spake the truth, *John* 5.31. where he saith, If I bear witnesse of my self, my witnesse is not true; *and yet he believes* that Christ spake the truth also in *John* 8. 14. where he saith, Though I beare record of my selfe, yet my record is true.

212 He believes that it was promis'd, *Malachi*, ch. 4. 5. that *Elias* should come; *and yet he believes* the promise was fulfilled, though *Elias* did not come.

213 He believes that though a man be justified without the righteousnesse of works, *yet he believes* that a man without works of righteousnesse is not justified.

24 He believes that God willeth all

all men to be ſaved, 1 *Tim.* 2.4. *and yet he believes* that God wills not the ſalvation of all men

215 He believes that Juſtification is by faith alone; *and yet he believes* that that faith which is alone, doth not juſtifie; *James* 2.

216 He believes that a poor man may be a godly man; *and yet he believes* that no godly man is poor.

217 He believes that a man may die in peace; *and yet he believes* that ſuch a man may not finde peace in death.

218 He believes that there is ſin in every Saint; *and yet he believes* that no Saint is in ſin.

219 *He* believes that place, *Joſh.* 10. 14. to be true, *viz.* that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; *and yet he believes* that God both before and after that day hearkned to the voice of a man.

220 He believes that a man may be a member of a Church; *and yet he believes* that *that* man may not be a member of the Church.

221 He

221. *He* believes that a Believer doth diſcover his ſin to God; *and yet* he prayes to God to cover his ſin.

222. He believes that God once did drown the world, becauſe the imaginations of mans heart were evil, only evil, continually evil, *Gen.* 6. 5. *and yet he believes* that God will never do it again, though the imaginations of mans heart be as bad as they were before, *viz.* evil, only evil, continually evil, *Geneſis* 8. 21.

223. *He* believes that man being in honour abideth not, but is like the beaſt that periſheth, *Pſal.* 49. 12. *and yet he believes* that man periſheth not like the beaſt.

224. *He* believes that women are commanded to be keepers at home, (or rather houſe-keepers, *i. e.* good houſe-wives;) *and yet he believes* they may go abroad about their buſineſſe, *provided* they make it not their buſineſſe to go abroad.

225. He believes that the Lamb of God taketh away the ſin of the world, *John* 1. 29. and is the propitia-

tion

tion for the ſin of the whole world, 1 *John* 2. 2. *and yet he believes* that the whole world lies in wickedneſſe, 1 *John* 5. 19.

226 *He* believes that whoſoever denies Chriſt before men, him will Chriſt deny before the Angels of God, *Luke* 12. 9. yea before the God of Angels, and his Father which is in heaven, *Matth* 10. 33. *and yet he believes* that *Peter* who denied him before men was not denied before God.

227 *He* believes that a Chriſtian ought not to take thought, *i.e.* care for to morrow; *and yet he believes* that *Joſeph*, who was a Chriſtian, ſinned not, though he took thought and care for ſeven years to come.

228 He believes that men gain moſt by loſing, and that they loſe moſt by gaining, *Matth* 16. 25.

229 He believes that God was as good as his word to *Abraham*, and fulfilled the promiſe of giving him as well as his ſeed (*Gen.* 17. 8.) the land of *Canaan* for a poſſeſſion; *and yet he believes* that God gave him none inheritance

ritance in it, no not ſo much as to ſet his foot on; *Acts* 7.5.

230 He believes that *Noah* lived and died before *Abraham* was borne; *and yet he believes* that *Noah* was a ſon of *Abraham*.

231 He believes that fear hath torment, 1 *John* 4.18. and that where torment is, a man is not bleſſed; *and yet he believes* that bleſſed is the man who feareth alwayes, *Pro.* 28.14.

232 *He* believes that God purged *Jeruſalem*; *and yet he believes* that *Jeruſalem* was not purged, *Ezekiel* 24.13.

233 *He* believes that the Kingdom was prepared for all the Saints before the foundation of the world was laid, *Matth.* 25.34. *and yet he believes* that Chriſt went to prepare a place for the Diſciples, &c. ſome thouſands of years after the foundation of the world was laid, *John* 14.2.

234. He believes that Chriſt ſaid true, when he ſaid, *John* 16.10. I go to my Father, and ye ſhall ſee me no more; *and yet he believes* that they were to ſee him, yea that they did ſee him again,

and

and that before he went to his Father. *Moreover*, he believes that they ſhall ſee him again, though he be gone to his Father.

235. *He* believes that all in Chriſt Jeſus are alwaies fitted to goe to heaven; *and yet he believes* that they are not at all times fit to go to heaven.

236. He believes that he that believeth, maketh not (*ought not* to make) haſte; *and yet he believes* that none makes, *nor ought* to make more haſte then he.

237. He believes that Scripture to be true and ſweet, *Your ſtrength ſhall be to ſit ſtill*; *and yet he believes* that he who ſits ſtill, will never be a ſtrong Chriſtian.

238. He believes that *Iſrael* was commanded to ſtand ſtill, and to ſee the ſalvation of God; *and yet he believes* that if they had ſtood ſtill, they had not ſeen the ſalvation of God.

239. He believes that ſuch a people that are in ſuch a caſe, as *Pſal.* 144. are a happy people; *and yet he believes* that a peoples happineſſe doth not conſiſt

in them things; *for* they may have them and goe to hell, when they that have them not, but have the Lord for their God, will go to heaven; *and happy are the people that are in such a case.*

240 He believes that it doth not yet appear what Saints, (who are now the sons of God) shall be, when Christ appears; *and yet he believes* that this doth plainly appear, that when Christ doth appear, they also shall appear with him in glory, and that they shall be like him, for they shall see him as he is, 1 *John* 3.2.

241 He believes that God is found of them that seek him not, *Isa.* 65.1. *and yet he believes* that every man is to seek him; for *as* he believes that every one that seeks shall finde, *so* he believes that he that doth not seek may not finde, and he that doth finde must yet be a seeker.

242 He believes that we all see but darkly, as through a glasse, 1 *Cor.* 13.12. *and yet he believes* that we do with open face, *i.e.* clearly see the glory of the Lord, and that in a glasse. 2 *Cor.* 3.18.

243 He

243 *He* believes that many persons come after Christ; *and yet he believes* that but few persons follow Christ.

244 *He* believes that these words, 1 *John* 2. 1. If any man sin, we have an Advocate with the father, Jesus Christ the righteous, are no encouragement to any man to sin; *and yet he believes* that if any man have sinned, 'tis a great encouragement that he hath with the Father an Advocate, even Jesus Christ the righteous.

245 He believes that God chuseth a people, because of his love, *Deut.* 7. 7, 8. *and yet he believes* that he loveth a people, because of his choice, 1 *Sam.* 12. 22.

246 He believes that he that's called a servant, is a free-man; *and yet he believes* that he that's called a freeman is a servant, 1 *Cor.* 7. 22.

247 *He* believes that a man may be in Christ *Jesus*, who is the hope of glory. *John* 15. 2. *and yet he believes* that Christ Jesus may not be in such a man the hope of glory.

248 He believes that Christ spake

truth when he ſaid, *John* 10.8. All that ever came before me, are thieves and robbers; *and yet he believes* that many Prophets, and *John* (who was *Elias*) came before him, and yet that neither they nor he were thieves or robbers.

249 He believes that he ſhould never believe ſome things, if he did not ſee them; *and yet he believes* that he ſhould never ſee other-ſome-things if he did not believe them.

250 He believes that a man may not be far from the Kingdome of heaven; *and yet he believes* that the Kingdome of heaven may be far enough from ſuch a man.

251 He believes that Gods permiſſion of ſin will not excuſe mans commiſſion of ſin.

252 He believes that Chriſt was the Son of man; *and yet he believes* that he was no mans Son.

253 He believes that Chriſt was *Davids* Son; *and yet he believes* that *David* did not beget him.

254 He believes that Chriſt had a Father and Mother; *and yet he believes* that

that he was without Father & Mother

255 He believes that Christ was truly in the flesh, 1 *Tim.* 3.16. *and yet he believes* that he was but in the likeneſſe of *ſinful* fleſh, *Rom.*8.2.

256 He believes that every man that believes is not a Believer, *Acts* 8. 13.

257 He believes that they who crucified Chriſt (and ſinned in doing it,) both ſaw him and knew him; *and yet he believes* that whoſoever ſinneth, hath not ſeen him, nor known him, 1 *Joh.*3.6. for had they known him, they would not have crucified the Lord of life, 1 *Cor.*2. 8.

258 He believes that ſome perſons are alive and dead at the ſame time; for they that live in ſin, and the pleaſures of ſin, are dead while they live.

259 He believes (though it be a *Paradox* to ſome,) that this is the true *Orthodox* doctrin, that he that believeth ſhall be ſaved, and he that believeth not, ſhall be damned, *Mark* 16.16.

260 He believes that a man cannot enter the ſecond time into his mothers

mothers womb, and be born again; *and yet he believes* that unleſſe a man be born again, he cannot ſee the Kingdom of God, *John* 3.3.

261 He believes that he that is weak in the faith may be received, and to diſputations about doubtful things; *and yet he believes* that he who is weak in the faith, ſhould not be receiv'd to doubtful diſputations, if that be the meaning of theſe words, εἰς διακρίσεις διαλογισμῶν, *Rom.* 14. 1.

262 He believes that *PAUL before his converſion*, as touching the righteouſneſſe which is of the Law, was blameleſſe, *Phil.* 3. 6. *and yet he believes* that *PAUL before his converſion*, was a prime or chief ſinner; yea, as we read it, that he was the firſt or chiefeſt of ſinners, 1 *Tim.* 1. 15.

263 He believes that they which are not happy in this world, will never be happy in the world to come.

264 He believes that the *little* which but one righteous man hath, is better then the *riches* of *many* wicked, *Pſal.* 37. 16.

265 He

265 He believes that the grace of God which hath appeared, bringeth ſalvation to all men, *Titus* 2.11. *and yet he believes*, and it eaſily appeares, that the grace of God bringeth but few men unto ſalvation.

266 He believes that it is without queſtion that a forme of godlineſſe may be without the power of godlineſſe, 2 *Tim.* 3.5. *and yet he believes* that it is a queſtion, whether the power of godlineſſe can be without a forme.

267 He believes that a man may bring forth fruit, and yet be an empty vine, as *Hoſea* 10.1. *Iſrael is an empty vine, bringing forth fruit unto himſelf.*

268 He believes that a Saint ſhould not be ſecure though he be ſafe; *and yet he believes* that a Saint ſhould not be afraid, though he be in danger.

269 He believes that men are ſometime delivered up to Satan, that they may be delivered from Satan, 1 *Cor.* 5.5.

270 He believes that Saints are *living-dead* men, *Galat.* 2.19, 20. and believes that ſinners are *dead-living* men.

Eph.

Eph. 2.1,2. yea he believes that they both are dead and alive, alive and dead at the same time.

271 *He* believes that if we be not crucified with Christ, Christ's being crucified will not deliver us from death; for we may die in our sins and be damned notwithstanding; if we do not rise with Christ, Christs resurrection will not save us; 'tis not only Christ without us, but Christ within us, who is our hope of glory, *Colos.* 1.27.

272 *He* believes that at first the person of man infected the nature; but *he believes* that ever since, the nature of man hath infected the person.

237 He believes that there is nothing more rife among us, then the Christian-name, or the Name Christian; *and yet he believes* that there is nothing more rare among us, then the Christian man, unlesse it be the Man-Christian.

274 *He* believes that mans idle time is the devils busie time; and therefore he believes (as *Latimer* said) that the devil hath more service done him in

one

one holy day, then in many working-daies.

275. He believes that this querie may be put, Whether a *Christian*-Magistrate should propagate the Gospel? *and yet he believes* that to deny it, is a *contradiction* in terms; for 'twere as much as to say, that a Christian must not be a Christian, or act like a Christian.

276. He believes that it is forbidden to servants to answer again, *Titus* 2.9. *and yet he believes* that servants may answer again, and not sin, and sin if they answer not again.

277. He believes that he that committeth sin, is of the devil, 1 *Joh.* 3.8. *& yet he believes* that some have committed sin, who have not bin of the devil.

278. He believes that we live by faith, and not by sight; *and yet he believes* that faith is seeing, and that it is the *evidence of things not seen*; for by faith we see things which are not now seen, but shall be when we live by sight and not by faith.

279. He believes that men may have

have the Scriptures by heart; *and yet he believes* that the Scriptures may be far enough from their hearts, and their hearts further from the Scriptures.

280 He believes that men cannot enter into the cares of this world, but they must enter into a world of cares.

281 He believes that there are many poor in the world, and many poor spirits; *and yet he believes* that there are but few in the world, who are poor in spirit.

282 He believes that reason is not equal in all men, nor perfect in any men; but so weak, fickle and inconstant in the most of men, that he believes there is *no reason*, why any man should lean to his own understanding, and that there is none or little reason, why any man should impose on another, he being so seldome and so little while consistent with himself, who was as confident, *and upon thought-reason*, as confident of the opinion wherein he was, as he is of the opinion wherein he is.

283 He believes that the rich men cast

cast in much into the treasury, yea much more then the poor widow, for she cast in but two mites, which two mites make but one farthing; *and yet he believes* that that one poor widow cast in more then they all, though there were many, and many that were rich men who cast in much, *Mark.* 12. 41, 42, 43, 44. Or thus:

284 He believes that what the rich men cast in, was more for worth; *but what the widow* cast in, was worth more at least more worthy. Or thus,

285 He believes that though what the rich men cast in was of more value; *yet he believes* that what the poor widow cast in, was more valued, and therfore was more; for that's most which is most in Gods account.

286 He believes that women should hearken to, and learne of their husbands, and not be ruled by their own wills; *and yet he believes* that when womens wills are reason, 'tis reason that women should have their wills: *yea he believes* that sometime husbands are to hearken to their wives, though what

what they say, may seem to be unreasonable, and therefore grievous to be born, *Gen.* 21.12.

287. He believes that man cannot live alone without creatures; *and yet he believes* that man cannot live by creatures alone.

288 He believes that eternall life is begun in this world; for, This is life eternal to know God and Jesus Christ whom he hath sent.

289 *He* believes that a man may know all that which is written of God; *and yet he believes* that he may not know the God of whom it is written.

290 He believes that a Saint leads another life in this life; for though he live in the flesh, yet Christ liveth in him; & the life which he liveth in the flesh, is by the faith of the Son of God.

291 He believes that a man may give all his goods to feed the poor; *and yet he believes* that that man may not have charity, 1 *Cor.* 13. Every man that gives is not charitable.

292 *He* believes that God exalts some men, to cast them down; *and he*

believes

believes that God caſteth ſome men down to exalt them.

293. He believes that man lives by death; for his natural life is preſerved by the death of creatures, and his ſpiritual life by the death of Chriſt.

294 He believes that though bread be the ſtaffe of mans life; *yet he believes* that man doth not live by bread; for how could weak things ſtrengthen him, and dead things keep him alive, were it not for the Word of God, by which creatures are what they are, and do what they do?

295 He believes that God can and doth make ſome mens beds in their ſickneſſe, whoſe beds cannot be made in their ſickneſſe.

296 *He* believes that a man may die for Chriſt; *and yet he believes* that ſuch a man may not die in Chriſt.

297 He believes that how little good ſoever we enjoy, ther's great reaſon we ſhould be contented; *and he believes* that how much evil ſoever we undergo, ther's no reaſon we ſhould be diſcontented.

298. He

298 He believes that many men receive the truth, who do not receive it in truth.

299 He believes that every earthly minded man mindes earthly things; *and yet he believes* that every man that mindes earthly things, may not be an earthly minded man.

300 He believes that though a Saint may be sometime weary in doing the work of the Lord; yet he believes that a Saint is never weary of doing the work of the Lord.

The fourth Century.

301 He believes that a man may be damned though he be baptized, if he do not believe; *and yet he believes* that a man may be saved if he do believe, though he be not baptized.

302 He believes that to a sinner to be carnally minded is death; *and he believes* that to a Saint 'tis death to be carnally minded: the sinner will die for being so, and the Saint had rather die then be so.

303 He believes that the Saint and the sinner are not the same kinde of

men

men; though *yet he believes* that they are men of the ſame kinde.

304 He believes that though we may not ſpeak evil of dignities; *yet he believes* that we may ſpeak of the evil of dignities.

305 He believes that 'tis better to be delivered to death for not ſinning, then to be delivered from death by ſinning.

306 He believes that they have but little (if any) reaſon to expect protection from the God of truth, who will not (though there be great reaſon that they ſhould) afford protection to the truth of God.

307 He believes that a man may have the teſtimony of his own ſpirit, and yet not have the witneſſe of Gods Spirit; *but he believes* that a man cannot have the witneſſe of Gods Spirit, but he ſhall alſo have the teſtimony of his own ſpirit.

308 He believes that many mens faith is but phancy; *and he believes* that many men will phancy his faith to be but ſo.

309 He

309. He believes that a man may be a true Believer, though he should not believe all the *Paradoxes* which he hath written to be *Orthodox*.

FINIS.

Reader,

THough Paradoxes *increase*, *yet here's a want of* Orthodox Paradoxes *to fill up the sheet*; *and therefore this supplement is made, which I hope will make to thy advantage.*

DIVES

DIVES AND LAZARUS.

OR, Not Now, but Hereafter.

WE ſhould not judge that worth much *now* in the time of this life, which will be but little *or nothing* worth in the day of judgment. We ſhould not judge of things according to what they are now in appearance, and in the judgment of men; but we ſhould judge righteous judgement, *i.e.* according to what they will be hereafter in the day of judgement, *the righteous judge-*

ment of God. As for example, when we read of *Dives*, how he was cloathed in purple and fine linen, and fared deliciously every day; Who would not be *Dives* now? but when we read of *Dives* in hell, tormented in that flame; Who would be *Dives* now? So when we read of *Lazarus*, a beggar, full of soares, and wanting bread; Who would be a *Lazarus* now? But when we read of *Lazarus* carried by Angels into *Abrahams* bosome, Who would not be a *Lazarus* now? Surely if it be good to die the death, it must be good to lead the life of the righteous. Oh *think then*, what 'tis that will stand in stead in the day of death and judgment, and labour for that; not for the things that perish (*and with the using*) but for that which endureth to eternal life. What will learning riches, honours, beauty, &c. profit in the great day, the day of wrath, the evil day! Oh that men would consider the latter end; for *that's well that ends well, and laugh he that laughs*

at

at laſt: Marke the end of the upright, and behold the juſt; for however (*how ill ſoever*) it may go with him in this world, the end of that man is peace; But as for the ſinner, though he be crowned with Roſe-buds, and his paths be waſhed with butter; though his dayes be prolonged an hundred yeares, yet he ſhall die accurſed: Ah how much better therefore is it, *to be a* Lazarus *here, and to be with* Lazarus *hereafter; then to be a* Dives *here, and to be with* Dives *hereafter!*

I ſhall ſhut up the whole with what Dr. R. I finde very ſutable to this purpoſe in an eminent Author, which indeed is worthy to be printed in letters of gold, and to be written in the memory, yea the heart of every man.

At the laſt there will come a day, when all mankinde ſhall be ſummon'd naked (*without difference of degrees*) before the ſame tribunal; when the Crownes of Kings, and the ſhackles of priſoners, when the robes of Princes,

and the rags of beggars; when the Gallants bravery, the Peasants russet, the Statists policy, the Courtiers luxury, and the Scholars curiosity, shall be all laid aside; When all men shall be reduced unto an equal plea, and *without respect of persons* shall be doomed according to their workes.

Then those Puntoes and formalities, and cuts and fashions, and distances, and complements (*which are now the darling sinnes of the upper end of the world*) shall be proved to have been nothing else, but well acted vanities; then the pride, luxury, riot, swaggerings, interlarded and complemental oathes, nice and quaint lasciviousnesse, new invented courtings, and adorations of beauty, (*the so much studied and admired sins of the Gallantry of the world*, shall be pronounced out of the mouth of God himself, to have been nothing else but glittering abominations. Then the adulterating of warres, the counterfeiting of lights, the double weight, and false measures,

the

the courteous equivocations of men greedy of gaine, (*which are now almost woven into the very art of trading*) ſhall be pronounced nothing elſe but myſteries of iniquity and ſelf-deceivings. Then the curious ſubtleties of more choiſe wits, the knotty queſtions, and vain ſtrife of words, the diſputes of reaſon, the variety of reading, the very circle of general and ſecular learning, (*purſued with ſo much eagerneſſe by the more ingenious ſpirits of the world,*) ſhall be all pronounced but the thin cobwebs, and vaniſhing delicacies of a better tempered profaneneſſe. And *laſtly*, then the poor deſpiſed profeſſion of the power of godlineſſe, a trembling at the Word of God, a ſcrupulous and conſcientious forbearance; not only of oathes, but of idle words, a tenderneſſe and aptneſſe to bleed at the touch of any ſin, a boldneſſe to withſtand the corruptions of the times, a conſcience of but the appearances of evil, a walking humbly and mournfully before God,

an

an heroical resolution to be strict and circumspect, to walk in an exact and Geometrical holinesse, in the midst of a crooked and perverse generation, (*which the world esteemes and scornes as the peevishnesse of a few silly, unpolitick men,*) shall in good earnest from the mouth of God himself be declared to have been the true narrow way, which leadeth to salvation; and the enemies thereof shall then (*when it is too late*) be driven to that desperate and shameful confession: *We fooles counted their life madnesse, and their end to have been without honour; how are they now reckoned amongst the Saints? and have their portion with the Almighty?*

Remember now, *Oh now remember* thy Creator in the dayes of thy youth while the evil dayes come not, nor the yeares draw nigh; when thou shalt say, I have no pleasure in them. Rejoyce, *O young man*, in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes

of

of thine heart, and in the ſight of thine eyes: But (*ah, think on this But*) know thou, that for all theſe things thou ſhalt come to judgement, *Eccleſ.* 11.9.

Conſider of what hath been ſaid, and the Lord give you underſtanding in all things.

FINIS.

ERRATA.

PAge 3. sentence 23. *for*, for all, *read* all for. p.17. l.135. *for* Gods, *read* God. p.28. l. 223. *for* over- *read* undervalued. p.31. l 254. *for* fearfull, *read* faithfull. p.35. l.280. *for* complements, *read* complement, p.39. l.312. for robs, *read* rob.

In the Paradoxes.

Page 10. sentence 49. *for* ye, *read* yea.